[illegible]

[illegible] observed, there is a rule a new pregnancy ends the nursing period. The pregnant woman observes the ceremonies that she previously knew, in order — as the Ibibio explains this custom — not to endanger them. During the first five months of pregnancy the woman lives as usual with respect to food and drink. Then she is given a broth of [illegible] lung, liver, and kidneys cooked with a bitter-tasting vine herb (5)

5. From Ibibio ethnobotany.

called *ni ndidem*, and milk, only the latter during the last month. Through this the woman is supposed to become as exceedingly thin as possible, so that the birth will proceed easier. She may not eat the meat of fallen animals. The husband during this time need not subject himself to any special diet or special acts, but he may not go to war, for it is believed that he could die on the way. Shortly before the delivery the husband may not leave the house or its immediate vicinity. If he should cause a crippled person or even him because of his infirmity, the excited child would come into the world deformed with the same defect. /(6)/ For a successful delivery the pregnant woman prays: "[illegible] [illegible] [illegible]" (7)

7. Or [illegible].

• "God let come not healthy — the woman," as the unborn child is called. The women given birth to her but, which on this day may be entered only by women and girls. A midwife (*ufi ginwijem*, *ji ginwijeh*) provides or performs the necessary assistance. If the newborn child is a boy, the midwife calls out that blood should be drawn from an ox or goat for the woman in childbed; in the other case, from a heifer. Through this the father also learns the sex of the newborn child. During the birth process the women who are in the hut or standing around it cry to God for help and assistance in difficult, often agonizing voices. The birth of a boy is more desired than that of a girl, but the greatest joy prevails at the birth of twins, especially if both are boys. In that case the woman often keeps only the first-born child with her, while the second one is cared by another midwife

[illegible]

95.

[illegible] Names — Male and female names. — Meaning of the names. — Giving names to male individuals. Restrictions, examples of names. — Giving names to female individuals. Restrictions, examples of names.

951 A great part of the names used today is of ancient origin. Some have exotic or no discernible roots, whose perhaps an old man has known or who lives no only to relate, but a certain name, which is then given again and again to children or adults. So meaning is not known, perhaps that here was also named after another, without anyone's knowing an explanation for the meaning and origin of the name. Other names are derived from origin, dwarves, experiences, — physical or character traits, name, etc., or dignity factory or, finally, refer to personal inventions to food, clothing, ornaments, and everyone. In these names, too, the attachment to the old can be recognized, since the designations from which they are formed are often no longer used today or all and also are only little known. Male and female names are known, and others are given to unaltered form to both sexes. The names of more generally well-known, older ones are also /ə/ lengthened by postfixing the syllable -ga or -ka. When parents see the names of their children who are or a young age, they add to the male names -ja, to the female one -ji, that is, -ay. Deceased persons who left no descendants are not mentioned by name, but rather one says the deceased or as the deceased daughter of N. There are no special names for twins. A child born with extra fingers or toes is often given the names Segizaijā. If one asks anyone his name, he usually looks away and his mother who standing beside him answers.

953 Usually before a boy's upper incisors come through, but at the time at the latest, his mother chooses a name. The day of the name-giving is often — not always — celebrated with a festival, the si gaxā i ga dundāx, to which the married men and women among the relatives are invited and are regaled with beef and honey beer. For the festival the child's head is shaved for the first time, as is the mother's for the five time after her confinement. The hair of both is placed under the latter's sleeping place. Toward three o'clock in the

[illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [

[illegible]

[illegible]
732
237 Our ancestors [illegible] 50-51 centimeters long, by means of which the artificial leg is splinted to the big-toe bound bodies [illegible]

Midwifery and Women's Illness

959 Midwifery is in the hands of older women, who, as a principle rule, all [illegible] professionally practice the calling of midwife and have at their command a surprisingly accurate anatomical knowledge of the body parts in question. It would then only in exceptional cases ever be called upon at a birth. At the beginning of the last month of pregnancy the midwife examines the pregnant woman several times, in order to determine by palpation of the abdomen the position of the child. The head position is regarded as the most favorable for the birth; thus, if the woman during the intervening time assumes one, she attempts to change it to the desired one by means of a massage.

943 As soon as the first labor pains begin, the midwife, who lives either in the same house or in one nearby, is called in. She finds the woman in labor, who, incidentally, is not regarded as unclean, on the bed in her hut in a squatting, sitting, or lying position. With a normal birth the assisting woman remains in attendance without performing any kind of superstitious or irrational manipulations. On the other hand, if it proves necessary to bring about an intensifying of the labor-pain activity, the midwife, with the help of a few women, first leads the woman in labor around for a few steps out. If the desired result is not obtained in this way, further help is given by means of a light massage. Only if these procedures prove insufficiently effective does one attempt the last one: The woman giving birth is /117/ slowly lifted by her feet by several women until her body hangs vertically and the crown of her head touches the ground, whereupon the midwife massages her abdomen in the direction of the navel.

949 The use of internal medicine to promote labor-pain activity is rare; a mixture consisting of liquid sheep fat and a decoction of [illegible] nut (Cordia quercata Gibbs) is regarded as effective.

The midwives questioned regard the undertaking of turnings through insertion of the hand, in analogy to the birth assistance given livestock,